The Bombay Guardian.

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WEEKLY REVIEW.

—The *Home News* speaks of the Bankruptcy system of England as a scandal to a commercial nation, and an oppression upon honest debtors and considerate creditors, while it is an engine that curiously well serves those of an opposite kind. It was hoped that this system would have been reformed this year; a Bill was brought in; but Parliament could not spare its valuable time for such things, and the Bill has been shelved.

—There are to be no more public executions in Great Britain. The custom which has now been observed for many years in the United States, is to be adopted; criminals are to be executed in gaol, a limited but sufficient number of persons being present to witness it. We hope there may be no delay in adopting this change in India.

—Dr. Colenso has been translating Pilgrim's Progress into Zulu. We hope all good Colensoites in Bombay, will read the Pilgrim's Progress. Perhaps to some of them it will be as new as it is to the intelligent Zulu.

—The 98th of the group of small planets between Mars and Jupiter has been discovered. This year should complete the hundred. Very likely there are thousands of these bodies, most of them being too small to be distinguished.

—Besides the revenue from increased postage, the Post Office is gathering a harvest from fines levied on account of insufficient postage. We received a letter by the last Mail weighing ¼ oz. and stamped a shilling. It was not marked 'via Southampton' or 'via Marseilles.' It came by the latter route and for the deficient penny we are charged *ten pence*.

—It will be matter of great thankfulness if the large fleet of vessels now due from Annesley Bay with the returning Force, succeeded in making our harbour without any disaster. The monsoon has set in earlier than usual, and we have had a great deal of thick and squally weather with thunder and lightning, the last week. The entrance to our harbour is, however, well lighted and a steamer is kept cruising in the neighbourhood.

An American paper says:

"Every church that ignores the youthful element in its membership, makes a serious mistake. Special pains should be taken to bring forward the young—not to the exclusion of their elders, but with a view of training them to wise and efficient activity in all Christian work. In regard to the unwillingness to speak in the prayer-meeting, which seems to be an instinctive feeling with many young, a correspondent says:

"'I have long felt that this should be looked into more closely. The young Christians of the present day are too much neglected. Happening to go into the prayer-meeting of our denomination, in an adjoining city, I noticed that it seemed to be taken for granted by all present, minister and hearers, that only a privileged few were expected to say a word for Jesus.'"

A pastor should consider it an important part of his work, to become acquainted with and to develope the gifts of church-members. While we believe in an ordained ministry we are almost as much opposed as the Plymouth Brethren are, to what is called the one-man system. It does not seem to tally with the notices of the primitive church given in the Epistles. There were diversities of gifts, diversities of functions, and scope for the exercise of all, in that church. The habit of remitting to the pastor (to one that is often simply a preacher) all the public religious exercises of the church is deadening in its influence. It is good neither for the people nor for the ministry.

A Law to regulate the sale of intoxicants, lately passed in Massachusetts, provides that "the inhabitants of cities and towns may vote at their annual meetings for the choice of city or town officers, that 'no license shall be granted in such city or town to authorize the sale of either distilled or fermented liquors to be drunk on the premises; and such vote shall restrain the commissioners from granting such licenses therein. But this does not prevent licensed innholders from selling in such cities or towns to their guests, nor will it prevent the granting of licenses there to parties to sell, as elsewhere, *not to be drunk on the premises*."

We have more than once recommended that the inhabitants of any town or village in India should have the liberty of determining by votes whether shops for the sale of liquor should or should not be licensed within their limits. A dozen years ago there were still a great many villages in Western India where this demoralizing and pauperizing traffic was unknown; but their number has been very rapidly decreasing. Our system has called into existence a class of men whose interest it is to make every body drink much; and who accordingly do their utmost to bring their poisonous stuff to every man's door. Grog shops are to be found where schools have not made their way, and the schools planted by Government do not do good so fast as these shops do mischief. We are extending Municipal institutions over the country; these would greatly commend themselves to the public confidence if they allowed the people to vote on such a matter as this.

The Registrar-General tells us that in the ten years 1856-65 there died of intemperance in England and Wales, 3238 persons, besides 4,922 who died from the more aggravated form, delirium tremens; altogether more than 8000. In the estimation of many these 8000 lives weigh not a feather in balancing the question, Liquor or no Liquor. And by far the greater number of these 8000 were killed by alcoholic preparations that were not known a few centuries ago. These 8000 represent nearly as many families made miserable beyond expression by the habits that terminated in death.

In the great majority of cases drink undermines the system and makes it an easy prey to the various diseases incident to humanity. Men are carried off by liver disease, ruined digestion, fever, diseases of the heart, lungs, &c., and their death is attributed to these maladies, while in reality the drink which predisposed to these ills, was the primal and efficient cause of death. And probably for one whose death is officially ascribed to excessive drinking, ten are carried off by it in this indirect manner. Meanwhile our sanitary measures make war upon these diseases, and a shout of triumph is raised when there is some perceptible diminution effected; but our unsanitary drinking system laughs to scorn that slight advantage. In pumping a leaking vessel it is well not only to measure the water taken out, but to sound the pumps.

The *Mitrodaya*, noticing the recent discussions about Providence, strangely misunderstands their drift. Our contemporary says:

"Christians are apt to sneer at the Mahomedan dogma of Fatalism and yet the generality of them implicitly believe in the doctrines of Predestination and Providential interposition in sublunary affairs, doctrines which are the Moslem doctrine of Fatalism under different names! Amid the conflicting opinions a question of this nature has given rise to, an easy solution we think could be afforded to the difficulty some people labour under in respect to it, by the reflection that man is a free agent, endowed by the All-mighty Maker of all things with reasoning faculties of a high order, by which men are enabled to distinguish good from bad, and even to forecast coming events. To think, therefore, that a being so eminently gifted by his Creator is, after all, but a mere nonentity and a sort of plaything for Fatality, or Predestination to sport and gambol with, is to suppose what the voice of human reason tells us instinctively is nothing more or less than a monstrous absurdity. They who argue or reason in this wise can hardly, we should think, contemplate the lengths to which their way of reasoning is likely to lead them; to believe that the Almighty has predestined his creatures for good or for bad, and for all that happens to them in this world, is to believe *par exemple* that the murderer is predestined to take away the life of his fellow creature and to suffer death at the hand of his fellow men! An impious, we may add *blasphemous* doctrine, and one we can hardly bring ourselves to think finds believers among enlightened Christians, or any other sect of reflecting people."

Now it is not either the Christian doctrine of Providence or of Predestination that conflicts with that of man's free agency and responsibility; it is Fatalism as held by Mahomedans and generally by Hindoos, that conflicts with it. There is hardly any saying more constantly on the lips of the people of this country, than this, that God is the author of everything that is done; He wills whatever is; He is the one doer. A thousand times have we heard them when addressed on the subject of sin, put all responsibility aside by the state-

ment that not a leaf can shake without God, and whatever a man does it is simply God that does it in him. We have heard a Brahmin who had committed murder, deny that he was responsible for it, on the plea that God does by our instrumentality whatever pleases him. Another very common saying is, It is written in our foreheads. Whether the dogmatic form of the thing be Pantheism, Fatalism or Metempsychosis, the idea of an overbearing and irresistible power is continually present, making the people supine under difficulties, and indifferent when confronted by the fruits of their own folly and sinfulness. Now the Scriptures absolutely forbid all such reasonings, make man thoroughly responsible for his sin which is the contravention of God's will, and teach him that God's sovereignty is not displayed in depriving man of freedom of action, but in visiting upon him the fruit of his actions. The doctrine of Providence is simply that God has liberty as well as man, and that it is not a vain thing to offer prayer to him. The Christian doctrine of Predestination is that God has a plan, and overrules the actions of man so as to work out his own purposes.

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SATURDAY, JUNE 13, 1868.

THE SATURDAY REVIEW AND ENGLISHWOMEN.

"An Englishwoman" has addressed a Letter, in pamphlet form, to the educated Native gentlemen of India, regarding female education and social customs. She has been moved to do this by the fact that a Native gentleman has thought fit to publish a translation of the *Saturday Review's* account of the Girl of the Period. The *Saturday Review* draws a very revolting picture of the fast young ladies who makes themselves conspicuous in a certain grade of English society. It seems to be thought that the party who has published a vernacular translation of this had for his object to point out to his fellow-countrymen the evil tendencies of the English social system and warn them against an abandonment of their own safer social usges. Such may have been his object; those who know the party may be better able to decide the question. We should, however, from *a priori* considerations think it an equally plausible account of the matter to suppose, that the translation was made and published from very much the same motives that have led to the translation of Reynolds' disreputable novels. There is a vile taste in literature here as in England, and those who write and translate such works as *Anonyma*, address themselves to it. The *Saturday Review's* notice of the Girl of the Period, is, notwithstanding the satire, sufficiently sensational and prurient to please that degraded taste.

The author of the Letter takes the same view of the motives of the Native publisher, that our contemporaries have done, and she may be right. She protests against the admission of the *Saturday Review's* testimony as simply calumnious and untrue. She justly and aptly characterizes that journal as follows:

"In England we are so well acquainted with our leading Newspapers, numerous as they are, that on hearing the name of any one, we can at once tell its politics, and know what view it will take on a given subject. So also with the more literary publications: each one has its style and individuality, and the *role* of the *Saturday Review* is to be satirical. It is written with undoubted talent; in that exactly consists its power for evil. Its morality I cannot descant upon, since it has none. Open its pages and you are sure to find all the articles more or less clever; and some of the reviews on current literature, in which the books treated of have no tendency to provoke its peculiar sting, are admirable. Others, of which the tone is painfully hurtful, are so piquant that they amuse while they offend; so at least it used to be with me. But as latterly in my experience of life I have seen the irreparable injury they do to half-educated men of the mechanic class, and to self-conceited youths of the educated classes, I have learned to loathe their flippant impiety. To make a sensation, to be brilliant, at all costs never to be *dull*, such are its aims; and the most unenviable of its evil triumphs seems to me the translation into the Hindoo languages of that libel on Englishwomen."

"It is only one of a long series of articles from the pens of these our eccentric modern Paladins; in which, at one time or another, every vice and meanness possible to human nature has been attributed to women, no matter how incompatible each one may be with its opposite extreme. This last went a little too far, however, and ceasing to be funny, was received in England with an outburst of unmingled and indignant disgust."

We are entirely in accord with the writer in the general estimate she takes of the *Saturday Review*. With regard, however, to this particular article on the Girl of the Period, while we admit that it is libellous so far as it assails the women of England generally, we believe that there is a grade of society, pretty near the top, in which such young ladies as are described are rather numerously found. The *Saturday Review* is written for those who are acquainted with the higher grades of London Society, and would have known better than to publish the article if it had been wholly fictitious. If it had confined itself to a description of this phenomenon, as if it were a disorder beginning to manifest itself and needing to be sternly dealt with, its notice would have been welcomed and might have done good.

But has not the *Saturday Review* itself done very much to make the girl of the period, that is, the young lady of fashion, the objectionable creature that she is? The flippant impiety, the contempt for all that men have been accustomed to respect, the delight in shocking good people, the ingenuity in apologizing for offences against truth and modesty, the uncompromising war waged against all teaching but its own, as though a divine right and royal prerogative belonged to its own novelties in thought, these characteristics of the *Saturday Review* and other journals of the same class, were naturally fitted to train up just such young women as these whom it describes. The Girl of the Period is the product of the *Saturday Review* religion, morality and taste. It is not the first time that an unworthy parent has been unable to admire his own offspring. "An Englishwoman" presents us with a very different picture of her countrywomen.

"Let me now give you the true portrait of what she ought to be, and what, thank Heaven, I can truly say, she very often is. As a young girl she lives in her own happy home, the playfellow, the chief *confidante* of her brothers, the happiness of her parents, receiving instruction in all things great and useful, and if she has natural talent, eagerly following up each branch of study, furnishing her mind with information to fit her for society with those cultivated spirits she dreams of meeting when she goes into the world. Taught by her education the necessity of self-discipline, and the truth that we live here to serve God by doing good to others, she strives to spend her days usefully as well as happily. She assists her mother in her efforts to aid the poor and suffering, and often is able to be her father's companion in pursuits more purely intellectual. There is plenty of amusement as well as occupation in her life, but this is the adornment, not the object of existence. Will you now see her married? You can continue the history of a life so begun. If Heaven has for her the infinite blessing of a husband worthy of her devotion, nothing on earth can be happier than the household of this English husband and wife. She governs her children and servants with a just, yet gentle sway. She not only has the will to be the consoler and counsellor of her husband, but she has the capability; for, with a spirit cultivated and enlarged as his own, she can solace with tender womanly caresses, while she listens to his anxieties with enlightened sympathy, and suggests advice none other could so wisely and suitably proffer; indeed to none other in the world, perhaps, could he reveal his cares. Her children she seeks to bring up brave and true; honest in the depths of their consciences; to be industrious and kind; to love honour, in a word, to love God; and her home she surrounds with that ineffable beauty and purity, which is the very bloom of our modern civilization. It is true that some time or other sorrow darkens her existence, and on how many days in every life do the shadows descend dark, and seem as if never to break away? But a woman such as I describe, has a hope for herself and her loved ones of happiness to come, which sustains her through life, and brightens even the winter of old age."

This is a true picture of what woman ought to be, and of what the Christian religion tends to make her. This type of woman does not obtrude itself upon society in the way the fast girl type does. But to one answering to the latter, many more, we are sure, may be found corresponding to the former. Some of our educated Natives, especially, Native Christians, know that this is so. It cannot be said that Englishwomen as a rule correspond to this beautiful standard, any more than it can be said that Englishmen generally are honorable, upright, consistent, generous, religious. Many are called but few are chosen. The ideal is a good deal higher than the practice.

This Letter of an Englishwoman is written in an excellent spirit, and we commend it heartily to the notice of all English-reading Natives. It is courteous, conciliatory, friendly in every sense; and it is evidently the production of a thoughtful, intelligent, observing person, having a facile pen at the command of a well-stored mind and kindly heart.

HOMILIES FOR THE TIMES.—XXXI.

"When the Son of Man cometh shall be find faith on the earth?" Luke XVIII. 8.

Let us first enquire what it is that the Son of Man calls faith. Happily, the Gospels give us all the information we need on this subject. The merchantman does not more assiduously seek goodly pearls, or testify a livelier satisfaction at the sight of them, than Christ did in the matter of faith. Men came to him with a multitude of things in which they gloried, but he turned from them to give attention to some exhibition of faith which they would have counted of little worth. Almost the only commendations we have are commendations of faith. So that if the Gospels can be consulted for information regarding anything at all, they may confidently be asked to tell us what faith is in Christ's estimation.

Now Christ tells us that one characteristic of true faith is that he who has it will believe in Him. Had ye believed Moses, ye would have believed me. They who believed not on Christ showed plainly that they had no true faith in the Old Testament Scriptures. These Scriptures testified of Christ, and the faith that they demanded was faith that would receive the Messiah. The Jews who rejected

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the Messiah because he conformed not to their preconceived ideas, showed thereby conclusively that their faith was in their own vain understandings, not in the word of God. And to this day the great body of the Jews are convicted of unbelief because they reject the Messiah. They were without faith in the Scriptures, without faith in God. Over and over Jesus told them that in their treatment of him they showed how they stood related to God. "If God were your Father ye would love me; for I came from God; neither came I of myself, but he sent me. He that is of God, heareth God's words; ye therefore hear them not because ye are not of God." 'This is my beloved Son in whom I am well pleased; hear ye him;' thus the voice from the ineffable glory. 'That all should honor the Son even as they honor the Father.' Should honor the Father in honoring the Son. The Father refuses to regard that as faith which does not yield itself to Christ. So we may be assured that when the Son of Man shall come, as he is coming, in the glory of the Father, nothing will pass for faith that is not faith in him, the crucified One.

Another characteristic of this faith is that it receives all the words of Christ. 'He that heareth my words and keepeth them' is synonomous with 'he that believeth on me.' Faith in his word assures us that all his words are the words of God. The words which thou gavest me I have given them.

They receive his words to the effect that there is none good save One, that is, God; that there is no merit in creatures; that we have nothing on which we can build a hope of acceptance with God.

They receive his words to the effect that all men are, by their sin, under condemnation, and that justice requires that they should perish; as a matter of fact must perish unless by faith in Christ they obtain deliverance. Nor is there any doctrine of divine love in the Bible that does not rest upon this as its basis. "God so loved the world that he gave his only-begotton Son, that whosoever believeth on him should not perish but have everlasting life." Everlasting life is for those sinners, only for those, who believe on Christ.

And they not only receive the general statement that everlasting life is for them that believe, but by a particular faith they appropriate the righteousness of Christ, the forgiveness of sins, the love of their reconciled Father in heaven.

They receive the words of Christ with regard to their obligations. Faith renews their conscience so that it shall harmonize with the Sermon on the Mount, be in fact that sermon in them. It reconciles them to the assigned tasks; the commandments are not grievous. For it keeps them in communication with the strength and sufficiency of Christ, and the things to be done are done through his help.

Faith identifies our interests with those of Christ. Our chief concern is that his kingdom may come. An assault upon his truth is felt like an assault upon our honor, our life. Our powers and possessions are consecrated to the furtherance of his cause. We are his witnesses. We testify of his grace and wrath, urging men to escape from the wrath of the Lamb, to avail themselves of the grace of the Lord Jesus Christ.

Faith makes us contented with daily bread, and forbids our adding the cares of to-morrow to the burden of to-day.

It is made evident to the world that the believer has a divine Friend, rich, wise, powerful, faithful, so that he can part without sorrow with things which men regard as indispensable and precious, and meet the future without any visible provision, and do what is right when it involves going to a dungeon or to a hovel.

Faith teaches us that Christ is the same, yesterday, to-day and to-morrow. That he has now the same deep interest in his church thas he had of old; that his intercessions have the same power; that he requires of his people the same obedience; that he rewards this obedience with the same manifestations of the same divine power and grace. As all things were of old possible, so now, to him that believeth.

Now the enquiry, Shall the Son of Man, when about to come, find faith on the earth, intimates pretty clearly that his coming will be preceded by a season wonderfully trying to faith, when mighty and successful assaults shall be made upon it, and at last it shall have become almost a matter of uncertainty whether or not that which Christ calls faith is to be found or not. We may find it profitable to consider some of the assaults that have been made and are being made on Gospel faith.

Notes from an Interleaved Bible.

Psalm xxix. 9. Animals are awe-struck and terrified by the war of elements. Who constituted them to be thus affected? In his temple, if not in the temple of science, doth every one speak of his glory; for the whole earth is to them full of his glory. This is the characteristic of those who dwell in the temple. They think they see nothing aright except they see the glory of God in it. Among men there is no subject of conversation so carefully avoided as this. Yet men get angry at the suggestion that they have apostatized from God.

10. 'The flood' here means the reservoir of waters on high, the clouds.

11. Will strengthen, bless his people. The thunder and lightning that seem to sinful man expressive of wrath, and not merely of power and majesty, rive the clouds and give the earth beneficient showers. So the thunder and lightning of Sinai introduce the showers of Pentecost.

xxx. 1. The inscription would have us believe that this Psalm was composed on occasion of the dedication of David's house. It is evidently, however, a Psalm of thanksgiving on account of restoration from sickness. He had been nigh unto death, and his enemies were already preparing to rejoice in his removal, when the Lord, in answer to prayer, raised him up.

4. It is interesting to see how the Psalmist glorifies all the perfections of God and recognizes their harmony. His thanksgiving is not merely for the merey, but for the holiness of God, shown in his deliverance. It is only they who are made in some degree partakers of the divine holiness (by the Holy Spirit given unto them), that remember and rejoice in that holiness. To know God and to be made like unto him, must go together.

5. His anger endureth but for a moment, toward those who cannot endure the thought of his anger, those to whom his favor is life itself. It quickly accomplishes its end and passes away, though it often leaves a memorial that abides for ever.

The night of weeping is made very much longer by insubmission.

6, 7. Why should we not let prosperity teach us kindly what adversity teaches painfully, our absolute dependence on God? It is cruel injustice to ourselves, and unkindness to him who delighteth in mercy.

9. Shall it declare thy truth? A powerful argument when used sincerely. It avows that this is our true end and aim in life; we are God's witnesses. Our days are given that we may declare God's truth. Shall the dead praise thee? that is, in the world. The question about another life is not mooted.

12. My glory, i. e. my spirit. When the spirit of a man rejoices in God, glorifies Him, is guided by him, then it is his glory, the excellency of his being.

xxxi. 2. 'My strong rock, my house of defence.' The Ehreinbreitstein of one generation is not able to resist the missiles invented by the next. Now science offensive is able to get a few steps beyond the other; then science defensive gets the victory for a while; meanwhile the burdens of the people go on accumulating. There is a better way and the Psalmist had wisdom that modern rulers know little of. Neither England's wooden walls, nor her iron walls have given her the supremacy.

3. We may confidently ask for divine guidance when our trust is in God alone, and not divided between him and something else. The great truth that *faith energizes* is abundantly illustrated in the life of David and other Bible believers.

4. How many nets were made for our Lord. The same ingenuity is ever at work to get Christians into false positions, or what may seem such, and destroy their influence with the people. Modern society is full of such nets, and the Christian who goes into the world will hardly keep out of them.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—In the *Times of India's* issue of May 28th there appears an article in the Review department in total discord with the general tone of that journal.

Having spent much heavy ammunition (in criticizing the diction of the Rev. Mr. Wilson's Sermon) the Reviewer rushes to the substance—"we must hasten on to the substance!" Now, Readers, can you imagine what this offensive substance is? Be ye Pagan, Mohamedan, Professed Christian, or any thing short of Infidel, I blush to inform you that this substance, in ridiculing and abusing which a Reviewer employs all his literary powers, is simply and plainly, Gratitude to God for having crowned with greater than anticipated success the late military expedition to Abyssinia and released all the captives, so that not a child was wanting; and the acknowledgment of God's hand in preserving the life of the Duke of Edinburgh from the murderous assault of the assassin. How such sentiments as those expressed in the Review could find their way into the columns of a journal not infidel by profession, except for the purpose of denunciation, I am unable to divine; yet the *Times* has not even a disclaimer. What the Editor's notions of the responsibility of his office are, it is hard, with this fact before one's eyes, to say, for in the evil that may result his guilt is surely as great as, if not greater than, that of the author. When after this fashion "blessing and cursing proceed out of the same mouth" every intelligent reader will hold such at the same price.

Because Mr. Wilson states that the world is under the Government of an All-wise and Merciful God, and that human actions are controlled to promote the best ends; and because as an intelligent subject of this divine regime he observes when he can the operations of the Great Ruler, in order to devoutly acknowledge His goodness, he must be characterized as imperfectly educated and deficient in common sense. Now I ask, Are the belief in a superintending Providence and our obligations to Deity, sentiments unworthy of a man and a gentleman? I should like every reader to reflect on this question, for I fear that many in this age of frivolity and novelty are inclined to scoff and join others in sneering at those who, like Mr. W., make a public profession of such a belief, but at the same time when asked, apart from religion and the natural consequences such a creed should have on the entire mode of thought and conduct, are not so sunk in ungodliness and mentally perverted as not to give in their adhesion to them. Now, is not this a lamentable case,—to entertain secretly the logical conviction of the truth but want moral courage to profess it and act as it dictates? Are we to vote our gallant Commander-in-Chief a ninny, because forsooth in his despatch he attributes the successful issue of the expedition he headed in the cause of justice and freedom, to the blessing of God on his conduct of the force? Before any churchman can fall in with the mode of thinking so congenial to the author of the review, let him remember, he not only bids farewell to the Bible, but discards the Book of Common Prayer; for in the most solemn parts of its service there occur these words: "Give peace in our time, O Lord; because there is none other that fighteth for us but

only thou, O God." Therefore, I ask, why does the reviewer confine his combative powers to the circumscribed field of a casual pamphlet instead of treating the public to a refutation of the Liturgy? His little article suggests several subjects, for the elucidation of which he seems to possess certain qualifications—such a subject for instance as The Machine Man or God Too Far Off (to see or know or care.) I fear even on the subject on which he requests information the criticiser of Mr. W.'s sermon is not likely to put himself in the attitude to receive instruction. As a "man of honor" *peccavi* or 'thank you for the explanation' are among the last "accents" he would either let fall or lift up.

In the course of his remarks the following query is put—"Why, according to this reasoning, did it (Providence) not interfere to prevent Theodore from imprisoning Rassam, or to change the intention of the Fenian assassin?" To this I reply,—Look a little further. The imprisonment of Mr. R. derives its importance to us from the fact that he was of ours. Theodorus had committed many and greater atrocities before this. Why was he permitted to perpetrate *them*? Then again, we may equally well ask, When our delegates were made prisoners why did not Providence transport them back to their respective stations or families? There is no end to such questions. Why was Theodorus born? Why was not Abyssinia placed in Europe in preference to Africa? To manufacture such questions does not call for any great effort of intelligence, tho' the wisdom of the querist is likely to be made a questionable subject. No Christian, either cleric or lay, professes to be able to explain all God does and all he does not. The sentiments of an old writer on this subject are worthy of quotation: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?"

"Why did not Providence change the assassin's intention?" God does frequently change evil intentions and often cuts the malefactor's career short and subverts his scheme. Of this English history presents several notable examples. But must God do so in all cases? The *fact* is he does *not*. The *exact* reason it would be presumptuous to assign, and the *whole* reason could not be guessed by the limited human intellect. But to any reflective individual one reason (chief or subordinate I say not) will seem pretty obvious as an answer to the query of the Reviewer, Had God prevented the imprisonment of Mr. Rassam or the Fenian attack mankind could not have known the danger they were in, and consequently could not have regarded their marvellous deliverance as the work of God and as a cause of gratitude to the great Author of all good. God not only spake by the Prophets and by his Son in times past, but continues by the dealings of his providence, his governance of nations, families and individuals, to reveal his attributes to his intelligent creatures.

Truly your's,

T. L. W.

[Our correspondent remarks truly that the Review on which he comments, is of a tenor that contrasts strongly with the general character of our contemporary's articles. Some time ago an article appeared in the *Times of India* speaking very disparagingly of the claims of the Natives for preferment. Our contemporary lost not a moment in apologizing for an article so much at variance with its accustomed treatment of this subject. We hoped that with a similar candour our contemporary would have expressed regret for the inadvertence that had allowed this Review to appear. So far from this, it has defended the sentiments expressed therein and denied that they conflict with the excellent remarks made just previously in its columns. Only the day before that on which this attack on the doctrine of Providence appeared in the *Times of India*, these words appeared in its editorial columns: "No one had any right to look for, nor did any one look for such a sudden stroke of good fortune. If it were admissible and reasonable for the Chief to acknowledge Divine favour in the successful and early termination of the whole Expedition, this wholly unexpected relenting of the stern jailer may in our imperfect knowledge, fairly be regarded as a special interposition of Providence in mercy to the captives. Although one prominent member of the party is not supposed to be very susceptible either of reverence or gratitude in any shape, the rest will, no doubt, to their dying day thank the Almighty ruler of men that He was pleased to turn the heart of their cruel jailer, and so saved their lives, when they were to all appearances in extremest jeopardy."

As no man can serve two masters, so a newspaper cannot advocate two opposite principles; and, we should have been very glad if, when attacked by the *Bombay Gazette*, our contemporary had stood by the colors so nobly uplifted in the above sentences.—*Ed. B. G.*]

Epitome of News.

SATURDAY, June 6, 1868.

—*Overland Mail*, 15th May: Lord Beaumont has been received into the the Church of Rome.

—The death is announced of Mr. Joseph Gander, of Fitzoy-road, Regent's Park, and it is added that "he was a sincere member of the sect called Muggletonians for upwards of sixty years." There is, it is understood, only one place of worship in London connected with this extraordinary sect of religionists, and not three more in the whole of England. The sect was founded by Ludwicke Muggleton, an English tailor and fanatic of the seventeenth century, who wrote several books full of absurdity and blasphemy in reference mainly to the nature of Christ. They were burnt by the hangman, and the author was pilloried. He obtained a few followers, and they have remained few to the present time. Muggleton died in 1697.

—The receipts of the London Missionary Society were last year £111,806.

—Those of the Army Scripture Readers' Society, were £9,677.

—The Citizens' Association of New York, in a letter to Governor Fenton, show that the taxes of the people in that State have increased since 1830 4,000 per cent., while the population has increased 400 per cent.

—It is alleged that when Marshal Narvaez, on his deathbed, was told by his confessor that he should forgive all his enemies, he exclaimed;—"Enemies! I have none. I have shot them all."

—*Times of India*; telegraphed from Adabaga, May 19: Sir Robert Napier and the rear column of the Abyssinian Field Force arrived here to-day. All well.

Theodore's Queen (the daughter of Ubie) died of consumption in the British camp on the 15th, and was buried at Chelicut with all honour. Her son comes on to Bombay as previously arranged."

—Senafe, May 25: A grand review of the troops at Senafe took place this morning in honour of the Queen's birthday.

Prince Kassai of Tigre is now in camp.

Troops are daily leaving for Zoula.

The 45th Regiment with their sick [for Suez] start to-day; the 33rd Regiment, and volunteers for India, to-morrow; a battery of artillery on Wednesday, and the remainder on the two following days.

The Commander-in-Chief stays until the last.

The weather is fine.

—Returns of accidents on Indian Railways in 1867: "In all India the open mileage has increased from 3,408 to 3,732 miles. The number of accidents is 201—the same as in the previous year. The number of persons killed and injured has increased from 270 to 390, or 44 per cent.; the number killed from 139 to 182, or about 30 per cent, so that proportionally fewer injuries have been fatal."

—*Bombay Gazette*: "By the mail steamer *Columbian* we learn that the Sultana Fatima, of 'Mohilla' (one of the Comoro group of islands on the east coast of Africa) had arrived at Aden from Zanzibar on the 23rd ultimo on her way to the French capital, whither she is proceeding to represent to the Emperor Napoleon certain arbitrary acts of the French naval officers at the seat of her Government. Her Highness was to have left Aden for Suez on the 29th May in H. M.'s *May Frere*.

—Same; Zoolla, May 25: "The railway is to be left; also the locomotives, as, being so old, they are not considered worth the cost of tonnage. The greater part of the stores, many of which are unserviceable, will be abandoned, as there is not sufficient transport to get them down the country. The sheds lately and now being erected at Zoolla, though they were much needed months ago (and it is any thing but creditable to the Engineer department), will be left, as also the bunders: these may probably be removed next cold season to Aden. The better class (?) of animals are to be sent to Bombay if sufficient tonnage is available. Some few animals will be sent to Aden, and the remainder handed over to some agent in the country for disposal.

"All the Bengal troops are to proceed to Bombay, as it is not considered advisable to send them by sea to Calcutta at this season. This will cause a great influx of troops into Poona, where it is thought Sir Robert Napier intends to form a camp of exercise next cold season, he being in such high favour now that he may carry out his hobby of years past in spite af the Government of Bombay. On the 22nd. Lieutenant Lewis, Royal Navy, transport officer on board the *City of Dublin*, fell down dead while walking the poop. The heat in the harbour is intense."

—The lightning at Poona last week killed four persons.

—G. Rochfort Clarke, writing to the *Record*, says: "In the authorized report of Dr. Phillimore's recent judgment in the case of Martin *v.* Mackonochie, a note is added alluding with approbation to Archbishop Tenison as one 'who vindicated the use of images and pictures in the Church of England.' What does it mean? The use of images in the Church formed no part of the charges against Mr. Mackonochie! Why then should this note be added, which opposes the judgment of the Church of England as expressed in the Homily 'Against Peril of Idolatry,' and favours a corruption which divided Christendom, and seems to prejudge a question which may soon come before Dr. Phillimore as a Judge? Be its meaning what it may, it should be received as a note of warning to the Church of Christ."

—A *Home paper* says: "A New York correspondent sends a harrowing description of an accident which had occurred on the Erie Railway. A train containing 300 passengers, when passing Carr's Rock, where the line is scooped out of the edge of the mountain, suddenly left the rails, and four of the carriages were hurled down the precipiee into the foaming Delaware, 125 feet beneath. Twenty-nine are known to be dead, four are missing, and sixty-nine wounded. It is a melancholy circumstance that, like many of the like accidents in America, the catastrophe was caused through ruthless economy, in fact from cheap and inefficient rails."

MONDAY,—June 8.

—Writing about Mr. Justice Westropp's Court, a correspondent of the *Times of India* says: "If a Judge arrives at the Court-house about mid-day—takes minor business in his inner room till half-past one,—then appears in Court for half an hour before he adjourns for tiffin, (an adjournment which may be protracted for an indefinite time, especially on mail days,)—and sometimes does not re-appear in Court until about 4 P. M., when the crier is directed to call on the partly-heard case, it is easy to understand that if the part-heard case is a long cause it may spread over days and weeks, and even months, and is likely to drag on still more if the Judge now and then closes his Court for a day or two, in order that he may compose a judgment in some other case."

—At Jullunder a sepoy of the 13th B. N. I. shot a subadar dead.

—*Times of India*: "We hear that that truly useful institution the Government Bullock Train, is to be generally re-established. Under the forthcoming restoration, the State Bovine Trains for the conveyance of men and goods are to have non-postal superintendents, an arrangement which may provide with a respectable means of livelihood a goodly number of humble and deserving seekers after employ."

—The same: "In the districts or native towns, if the delivering peon cannot promptly find the native addressee, he too often, there is reason to believe, saves himself all further exertion by simply burking the letter. This generates native distrust of the Postal Departmdnt, and tells on the revenue. We have heard an inland official state that it once became his duty, as a magistrate, to superintend the searching of a house in a large native town in the interior, with a view to the discovery of stolen property supposed to be concealed in it. The occupant proved to be a Post-office delivery peon, and though none of the property actually being sought for was found, there were discovered in one room of the domicile upwards of a thousand letters addressed to natives, which the man had neglected to deliver."

—The *New York Times* says: "The recent attempt to assassinate President Juarez was a more serious affair than at first appeared. A number of leading men were concerned in the plot, and they had secured as accomplices the very bodyguard of the president and officers of the palace. In one respect the conspiracy was modelled after that of Booth. Juarez was to be shot in his box at the theatre, and his ministers were to be disposed of by other assassins. The discovery of the plot was made only a short time before the hour fixed for its execution, and thus it was frustrated. We believe there could be no greater misfortune to Mexico at this time than the loss of

President Juarez. He has not been able to do as much in the way of reducing the country to order as his friends expected; but he has, at least, the merit of labouring honestly and patiently and intelligently for the good of Mexico. The difficulties of the country seem to be more than it is possible for any man to surmount; and yet they would be increased by the advent to power of the ambitious adventurers who sought the President's assassination."

—A Cornet at Secunderabad was handling a revolver when it went off and killed a native barber.

—The *Englishman* records the death of Syud Azeemoodeen Hossein, C. S. I., who (being Deputy Collector at Arrah) was one of the famous garrison that occupied Arrah House in the troublous times of 1857, and was transferred late in the same year to Patna.

—*Friend of India*: "Captain Coles, the Commander of the *Eurydice*, has been committed to trial on three several charges, namely, an attempt to murder, an abetment of murder, and criminal intimidation. It seems that the *Eurydice* left England on the 11th January last, and arrived in Calcutta on the 21st May. The passengers consisted of a German named Albert Haegert, his wife and child, and a sister named Ulrieka. It would appear from the evidence that during the voyage the sister Ulrieka was seduced by the Captain; and on the 24th February the unfortunate girl jumped overboard and was drowned. Mr. Haegert charged Captain Coles with having used force, and thus driven his sister to commit suicide; and threatened to prosecute Coles on the criminal charge immediately after his arrival in Calcutta. The charge was made, but broke down entirely from want of evidence. The present charge arose out of the threats and recriminations which passed between Captain Coles and Mr. Haegert subsequent to the suicide of the girl."

TUESDAY,—June 9.

—A mass of ice weighing 10 pounds fell at Malwa, Rajpootana, in a hail storm the other day.

—*Times of India*: "We are glad to learn that the Fort School of the Bombay Scottish Education Society, conducted by Mr. J. Macdonald, has been recognised by the Director of Public Instruction as a High School, education being up to the Bombay University Matriculation standard."

—A wing of H. M.'s 45th has arrived from Annesley Bay.

—A Boiler association is talked of in Bombay, where there are 130 steam boilers.

—Mr. Moultry, accountant Bank of Bengal, Nagpore, was thrown from his horse and killed.

—At Chicolee, near Raepore, a lead mine has been discovered.

—*China Mail*: "There is serious news from Tientsin. The rebels have reappeared in the neighbourhood, have attacked and actually taken, by the latestet news, Taku, and the inhabitants of Tientsin were in the utmost alarm, in spite of the presence of a considerable Imperial force."

—Two lives were lost in the fire at Boorhanpoor on the 30th. About 1500 houses were destroyed and property to the value of 15 laks.

—*Bombay Gazette*; Ahmednuggur: "Two camels, followed at about sixty yards distant by a couple of elephants laden with stones for the line building of the 16th N. I., were coming slowly across the general parade ground, when suddenly without any warning or provocation, one of the elephants rushed at the camels, and notwithstanding the mahout dug the *ankoos* into the beast's head and tried to stop it in every way, it knocked over one of the camels and running its tusks into the poor brute trampled it to death on the spot. The mahout was upset and fortunately escaped the notice of the elephant, who was too busily engaged demolishing the camel otherwise he would most likely have lost his life.'

WEDNESDAY,—June 10.

—The Committee of the Church Missionary Society have come to the conclusion "that it is desirable to raise and enlarge the course of study in the Islington Institution, and to require some classical attainments before entering the Institution; that after ordination as Deacons the future Missionaries be detained in England for Priests' Orders; and that the course of study should comprise the elements of Comparative Philology, together with a knowledge of the language of their respective Missions, and such History, Mythology, &c., as may the better qualify them for their future labours."

—The Rev. J. G. Lincke, who was for 36 years connected with the above Society in Bengal, died March 15th in Germany.

—*Bombay Gazette*: "It is notorious that a very large number of officers, without immediately killing themselves, or bringing themselves under the notice of the authorities, yet habitually soak to a most demoralising extent. In one station it is quite a common thing for a large number of officers to take 'pegs' before breakfast. In the same station an officer high up in the P. W. D. was in a state verging on *delirium tremens* for a week before quitting the place some two years ago. In a distinguished regiment, which last year was sent into camp on account of cholera, the average daily consumption of a large number of the officers was ten or fifteen pegs daily. These are only a few instances of the baneful habit of drinking, if not to excess, at least more than is good for health. Our readers can of their own knowledge supply many others. What is the result of the habit in question? The answer can easily be given. General demoralization of character, impoverishment, debt, destruction of health, and ruin of domestic happiness if married, and in any case injury of prospects. The cause of such a lamentable state of things we won't go far to seek. One is the depressing influences of the climate which induce a craving which if sternly resisted from the first can be overcome, but if yielded to becomes a confirmed habit. Another cause is the isolation caused either by location in an out-of-the-way station, or by the necessity for remaining in doors during the greatest part of the day throughout the hot weather. A third cause is the desultory idle manner in which military officers generally pass their lives."

—There is also, if we may believe the *Gazette*, a vast amount of corruption, not confined to the Natives: "A loan of horses and carriages, the sale of horses much under their true value, the gift of jewels to the ladies of the family, or the sale of them either at nominal prices or with the understanding that the date of payment is of no consequence; and finally the loan of large sums of money, all these gentlemanlike modes of bribery are attempted by rich contractors, and we are sorry to say frequently with success. Of course so polite, so obliging, a set of people expect to be treated with some amount of consideration and indulgence in regard to their Government contracts. The consequence is that the recipient of the bribe becomes the slave of the briber, and either the soldier or the Government, generally both, are robbed."

—A report that the Bishop of Bombay had resigned, appeared sometime ago in the *Powla* and has since been repeated both here and in England. The *Home News* has twice spoken of it as a fact. We contradicted the report at the time, stating that Dr. Harding intended to come out on the expiration of his furlough, in November, if his health allowed. And so matters stand. Dr. Harding has no sympathy with ritualism or rationalism, and we fear that if there were a change it would be for the worse.

—A G. I. P guard named Symonds, was found dead in his brake at Nandoor, having died in a fit.

—The abduction of lads for transhipment to the Mauritius as coolies, has been going on extensively in the Madras Presidency.

—*Indian Public Opinion*: "We have received information of a melancholy boat accident on the Chenab in the Jhung District. A ferry boat, which was old and out of repair, and which the police had forbidden the boatmen to use, was employed in conveying some two hundred passengers. The boat sank in the stream, and it is feared that about eighty persons must have perished."

—An address on Temperance has been delivered by the Rev. E. S. Macdonald at Calcutta. The following is from a report in the *Indian Daily News*: "God in creating the differerent cereals, such as barley, rye, wheat, &c., had in view the support of man and beast by means of a food suited to their nature. When, therefore, man, in order to produce an intoxicating drink, took these cereals, forced them through a process of decomposition or putrefaction by which three-fourths of their substance was wasted and rendered altogether unfit for food, it appeared to the lecturer that God's plan was being subverted. Instead of being followed out, for man's benefit, it was laid aside to man's injury, alike as regarded his body, mind, and spirit for time and eternity. In the same way when the grapes of the vine, evidently intended for use as most other fruits are, just as they are taken off the tree, or for being pressed to supply a cool refreshing drink, were also subjected to the same process of fermentation or decomposition, it appeared to him that neither God's creature nor his plan was followed for man's benefit. He allowed, however, that when man was in a diseased or abnormal condition, then an abnormal use might be made of God's creature. Thus alcohol and alcoholic liquors might be used beneficially by diseased persons. But that these liquors were not beneficial to a man in health he showed by further reference to the process of their manufacture, when he dwelt upon the fact that the best porter is made from the dirtiest of English rivers, the Thames; the best ales from the dirtiest of Scotch streams, the water of Leith; and the best Highland or Irish whiskey from the dirtiest of Highland or Irish waters, the peat bogs; and to what he had himself seen with his own eyes in distilleries and breweries—water kept stagnant, until it was rotten, before being used in the manufacture of beers and ales. As to the comparative absence of every thing of a nourishing character in these drinks he appealed to such distinguished chemists and physiologists as Liebig and Dr. Carpenter. The former expressly and emphatically writes—'We can prove with mathematical certainty, that as much flour or meat as can lie on the point of a table knife is more nutritious than five measures (about 8 or 10 quarts) of the best Bavarian beer,' which, taken daily for a year, will amount, in the most favourable case, to a 5lb. loaf of bread or 3lbs. of flesh. Dr. Carpenter's advocacy of teetotalism is notorious."

THURSDAY,—June 11.

—The *Times of India* hears that the single telegraphic wire between Hydrabad and Deesa is being quadrupled. This will improve our communications with Kurrachee.

—Some remarks (says the *Pall Mall Gazette*) which we made on Archdeacon Sinclair's charge have brought us several communications about the state of infidel literature in England. One gentleman sends us some statements extracted from a paper called the 'National Reformer,' which we have never seen, but which, from his account of the matter, must be very like the old Reasoner. He says, amongst other things, that it asserts the existence of secularist "societies, institutes, or missions" in London and in the principal manufacturing towns, that nine or ten meetings, lectures, &c., were advertised to take place in London in the first week of July last, and that there are agencies for the sale of the "National Reformer' in fifty-seven towns in the United Kingdom, Liverpool, Manchester, and Sheffield containing six apiece. "As to the secularist literature," says our correspondent, "I might have known more of it were it not that after ordering a few books and pamphlets from the advertisements in the 'National Reformer,' I was twice asked to subscribe to a testimonial to the bookseller who supplied them," which does not look as if his trade was one in which books issued "by millions" We have also received a publisher's circular, which clearly shows that cheap editions of Paine are to be had at an establishment kept by a gentleman who upon the same circular states that he is the sole agent for the dandelion, detergent, and aperient pills, and for some other valuable medicines, and that he sells a "Medical Monitor," which from its table of contents would appear not to be a very edifying work. This is just the state of things of which we meant to indicate the existence by our article. Secularism is a small and obscure sect, with small and obscure organs in the press and elsewhere. It is no doubt one symptom of controversies, the importance of which we shall not be accused of underrating; but compare the sort of operations referred to with the publications of the Bible Society or the Religious Tract Society, which really do issue from the press by millions.

FRIDAY,—June 12.

—*Englishman*: "Cholera is reported as having broken out amongst the pilgrims to the shrine of Juggernath. A considerable number is said to have perished. Medicines were being distributed gratis to the crowds demanding relief."

—The lifting up the girders to their places on the Mhow-ke-Mullee viaduct commenced on the 1st instant.

—The 18th N. I. and 2nd Grenadiers have arrived from Annesley Bay.

—Deaths last week, 324.

—Licenses to grant Certificates of Marriage between Native Christians under the provisions of Part 5 of Act V. of 1865 has been issued to the undermentioned Native Pastors of the American Mission in the Ahmednuggur Collectorate:—

Pastor Waniram Ohol, Rahoorie; Pastor Vithoba Bhambal, at Gahu, Talooka Rahoorie; Pastor Jayaram Barsa, at Kendal, Talooka Rahoorie; Pastor Sayajee Ratwad, at Panchgaum; Pastor Luxumon Salave, at Chande, Talooka Newasse; Pastor Muhipati Ariakaipagur, at Dedgaum; and Pastor Gungaram Waghchoure, at Kolgaum.

—The following sentence of the Calcutta High Court on Captain Coles of the *Eurydice*, seems to us deplorably lenient: "—Henry Coles,—You have been found guilty on the charge of criminal intimidation, and also with assault against the complainant Albert Haegart. I do not think there is any doubt that the evidence fully justified the verdict. There is also no doubt that your conduct to the complainant was most improper, considering your position on board, as commander of the vessel, and the complainant a passenger under your charge. Intoxication is no excuse for crime, however it might induce a more lenient sentence. The sentence of the Court, on the 4th count is, that you undergo a term of three months' rigorous imprisonment and pay a fine of Rs. 500, or in default of payment, a further term of three months. On the 5th count the sentence of the Court is, that you undergo three months' rigorous imprisonment only."

—Local items of the week: A toddy drawer fell from a tree and died the next day; J. Pearson chief mate, died suddenly,—he had been drinking a good deal; a European seaman died from excessive drinking; W. Wallace, engineer, died from apoplexy; a house and a ship were struck by lightning; a wall fell burying a native woman; a roof fell and a house fell, hurting nobody; a Portuguese was found dead in the street; a milkman, grieving for the death of his wife, attempted to commit suicide; John Herbert, engine-driver, died from apoplexy; J. Burke, just returned from Abyssinia, was found dead in his tent, the result of excessive drinking; a Hindoo jumped into a tank, but was recovered; the Union Jack at the Castle Flag Staff was destroyed by lightning, the staff remaining uninjured.

—*Times of India*: "Our readers, at least such as happen to be shareholders in the Commercial Bank Corporation of India and the East, will remember that an attempt was made some time since, by some of the London shareholders, to repudiate their responsibility to the depositors in the Shanghai Loan, and to fix it on the shareholders of the Commercial Bank of India. The official liquidator referred the matter to the Master of the Rolls, and was confirmed in his opinion as to the liability of shareholders of the Commercial Bank Corporation. This decision was, however, appealed against, the hearing being fixed for June 4th; and we understand that a telegram has been received in Bombay stating that the decision of the Master of the Rolls has been reversed, and one given in favor of the non-liability of the incorporated bank. Should this intelligence be confirmed, the effect on very many in Bombay will be most disastrous, unless, indeed, the last decision should be again reversed on appeal to the House of Lords—a course which, under the circumstances, will in all probability be adopted."

TELEGRAPHIC NEWS.

London, June 3rd.—The Grand Jury have thrown out the Bill brought against ex-Governor Eyre.—The select committee on the Boundary Bill, appointed by the House of Commons, has reported against any alterations in the fifteen municipal boroughs, the householders of which had petitioned against being brought within the limits of the Parliamentary boroughs.

6th.—In the House of Commons yesterday Mr. J. S. Mill presented a petition for enquiry into the Abyssinian War.—A monster petition has been presented to Parliament in favour of the re-employment of ex-Governor Eyre and the payment of his expenses.—Mr. Gladstone's Suspensory Bill has passed Committee unopposed.—The Commission appointed to consider the question of neutrality recommends stringent legislation.—The Earl of Shrewsbury is dead.—Telegrams received in London state that the Abyssinian captives had arrived at Suez. Consul Cameron was sick at Annesley Bay.—The difficulty between France and Tunis has been amicably settled.—The Messageries Imperiales Company has concluded negotiations with the French Government for fortnightly mails to China.—Official Russian telegrams confirm the news of the defeat of the Bokharians.—Count Bismark is indisposed.—The Directors of the Peninsular and Oriental Steam Navigation Company have declared a dividend of 3 per cent for the half-year.—The Bombay mail of the 19th May reached Suez on the 5th instant.

9th.—Chief Justice Cockburn has expressed his dissent and that of a majority of Judges from the ruling of Justice Blackburn upon which ex-Governor Eyre was acquitted.—From papers assist (? French papers assert) that a manifestation has been made in Luxemburg in favour of annexation to France.—The new Russian Ambassador at the Court of the Tuileries has presented his credentials, at the same time giving assurances of friendship on the part of the Czar. The Emperor Napoleon in reply said he attached the highest value to the friendly relations of Russia towards France.—The *Carnatic*, with the outward mails of the 26th ultimo, left Suez for Bombay at 6 P. M. on the 6th instant.

Washington, 2nd.—The Senate has admitted the State of Arkansas into the Union.

THE BIBLE INTERPRETED BY THE HEART.

The bible was written especially for the heart of man, and not primarily in the service of the mere intellect; and no man who attempts to explore its pages when the heart is not alive with feeling, has any adequate comprehension of what the book really contains. Great emotions are an almost indispensable pre-requisite to enable the soul to appropriate its sacred treasures. Every Christian who has gone to the Word of God in some hour of deep trouble and anguish—gone there to be guided and comforted, has felt that the bible was a book which he had not adequately known before. Under such conditions, a new and living light flashes along its pages. It pours out its balm of consolation into the wounded spirit from a thousand secret springs, before unknown. The sinner goes there when the burden of sin is on him. He was alive without the law once, but now the commandment has come into the very depths of his soul. He opens the sacred page, and every word seems pointing directly at him, telling him of disease and its remedy—of his danger and of the place of safety. In the years of our late war, when with anxious hearts we laid us down in our beds, and our eyes were kept waking during the silent watches of the night, it seemed to us when we turned to the word of God, as if this blessed book were written especially for a Christian nation passing through the dark and troubled years of war.

Here is a great fact of which the enemies of the bible have no real conception, and which they do not take into the account, in all their strange warfare against it. From century to century the same mad scheme goes on—the same wild hopes are indulged. A "few more" vigorous assaults—a few additional and well-directed blows, and the trembling fortress is to fall, and its assailants are to hold their high jubilee over its ruin. It was so in the first centuries of the Christian era—it is so to-day in many parts of the Christian world. The victory is almost gained—the end well-nigh reached. And so these men walk about on the earth, and shake each other by the hand, and congratulate themselves on the astonishing progress they are making! Poor fools! They have not the faintest conception of the mighy hold which this book has upon the souls of the race. They might as well attempt to blot from the earth the love of of mothers for their children, as to loosen the grasp which this book has upon the mind and heart of the Christian world. It has connected itself with all that is deepest and purest in the experiences of millions on millions of living human souls. They would rise up to-day and go through the fires of martyrdom, before they would disown its divine consolations, or cast contempt upon its sacred teachings. And yet we have men even here in our old Puritan city, who have resolved that the great interests of mankind require that this book should be put out of the way, and they fondly imagine that this great end of their labors and plans is soon to be reached. "Father, forgive them, they know not what they do!" Every year our lost world calls tor the word of God, in louder and more earnest voice. The presses of the great bible societies are multiplied from time to time, but the demand cannot be supplied, the void cannot be filled. And yet these poor deluded men live on with the idea that this world is only about as large as their own little clique of free-thinkers, and the few who stand trembling about them.

Another thought is suggested. In how much fuller and ampler way will the bible pour out its hidden treasures upon the world, as the centuries pass on, and as the mind of the race becomes more spiritualized and appreciative. As we have already said, this appropriating power in us is one of the grand conditions for knowing what the bible contains. And just in proportion as the race rises out of its hard, cruel, and half-barbaric state into the region of pure thought and gentle feeling, this blessed book will more and more reveal its untold riches. It will link itself in with all that is highest and best in literature and art. It will mingle itself with the tenderest sensibilities of the soul. It is like a nicely constructed harp. It will emit something like music even to the clumsiest and rudest touch. But the almost boundless possibilities of the instrument remain hidden, till the hand of a master draws out its harmony. Shall any human hand ever be found skillful enough to make a full display of all its wonderful capabilities? (*The Congregationalist.*)

INDEPENDENCE OF THE NATIVE CHURCH.

The Rev. Mr. Bruce of the Church Missionary Society's Derajat Mission reports as follow: "No question more justly occupies the thoughts of Missionaries than 'How can the independence and self-support of the native Church be best promoted?' In many places assemblages of native Christians are not only a clog and weight on Missionaries, but a stumbling-block to the heathen around them.

To natives of India, even in the lowest ranks, who have any near family ties, the profession of Christianity is a cause of the greatest persecution, and nothing but true conversion to God can enable them to bear the cross which it brings upon them.

But there is a class of men in every land who either have no near relatives, or are so degraded as to be bound by no bonds of affection. To such, if in the higher ranks of life, Christianity offers no sufficient inducements in India; but in the lower ranks it does. Men devoid of natural affection, either more readily fall into the base sin of hypocrisy, or, having no regard for their own religion, are willing to try whether they may not fare better in this world by professing that of their rulers. If they cannot deceive one Missionary, they try another; and wandering from Mission to Mission, and kindly and hospitably received in each, they are sure before long to get up a religious phraseology sufficient to pass with many for a heartfelt knowledge of the truth. A large number of such may be found among our Indian converts, nor can it be otherwise until the reaping-time shall come, and the Lord of the harvest shine by His Spirit on the seed now being sown in many more honest hearts, and ripen them to the harvest. It is now the sowing-time.

A young and inexperienced Missionary, in a large Mission station in the Punjab, was teaching a class of inquirers, when a teacher of a Government village school presented himself. He stated that he had never seen a Christian book till three months previously, when a catechist had left one of Dr. Pfander's works and a portion of the Bible with him; that he had no object in becoming a Christian except a love of the truth. His attention to the daily teaching, and the quickness with which he appeared to comprehend and remember the essential truths of the Word, convinced his inexperienced teacher that he was indeed taught of God. He was not aware that all the time he was treating with a brother Missionary for a post in the Mission school, with twice as high a salary as he had received under Government. He was baptized, and very soon after appointed to the vacant post. Soon after, an experienced brother Missionary, from a neighbouring station, going through the school with the young Missionary who had been imposed upon, exclaimed, 'Oh, you have my old friend here!' 'What, do you know him?' answered the other; 'he told me he knew no Missionary!' "Do I not, indeed! He spent nearly a year with me under Christian instruction; but as I was not satisfied with his conduct, I dismissed him.' This man turned out most unsatisfactorily.

With regard to all such, there are two causes of consolation—one, that along with these false converts, there is a true seed also, which has life in it; and, however small, it must and will grow. Yes; there are as true followers of Christ among our native Christians as are to be found in the land, and there are quite as many in proportion as those who really deny themselves for Christ in most English congregations. The other, that it often pleases God to raise up in the second generation of Christians devoted and excellent men from the children of those who first embraced Christianity for worldly ends.

The best thing that can be done to avoid this abuse, is to make the native church independent, self-acting, and self-supporting.

To this end the following measures have been adopted—

1. One of the native Christians has been set apart as pastor of the little flock.

2. Monthly contributions of alms are collected by the pastor, the Missionaries taking no part either in collecting or spending them.

Whatever is collected at the holy communion is also at once handed over to the native pastor, and added to his fund.

3. All inquirers are supported by the alms of the native Christians; or, if any supplementary aid is ever given by the Missionaries themselves, or from the Mission funds, it is given through the native pastor.

4. No one is baptized and admitted as a member of the native church without their approval and consent being asked.

5. A great part of the services, both on Sunday and week-days, is conducted by the pastor, and sermons and addresses are given by the other teachers also.

6. No one is baptized who is not in the way of earning a respectable livelihood for himself.

7. No one newly baptized is made a reader or teacher of religion until he supports himself by honest and respectable labour.

A few remarks on the above measures may not be out of place.

1. It is a matter of heartfelt gratitude that one has been provided in Dera Ismail Khan, in so small a congregation, who has given himself to the pastor's work gratuitously, and is respected and loved by all the congregation, and by all who know him; because it is believed he feels his own weakness, and seeks to do what he does through love of Christ, and by the assistance of the Holy Spirit.

3 and 4. In some of the cases of relapse into Mohammedanism after baptism, mentioned above, the opinion of the native brethren was asked, and, though they strongly protested against the baptism, yet the candidates were baptized, and the result was as might be expected.

On the other hand, an inquirer was supported by the native church against the protest of the Missionaries; and after several months' probation, was dismissed as unsatisfactory.

Thus does each body, European and Indian, by independent action, and by suffering from its own weakness, learn the value of the other, and its own weaknesses and need of advice.

6 and 7. The last two rules are believed to be of the utmost importance, and it is hoped that adherence to them, as closely as circumstances will permit, will, to some extent, hinder in future such cases of hypocrisy and relapse as are related above."
—*Church Missionarg Paper.*

DR. DI SANCTIS AND THE BIBLE.

(From the Congregationalist.)

Luigi di Sanctis was born and educated in Rome, and at the early age of twenty-three years became a priest of the Catholic church. Early in his priestly life he went to Genoa, and during the prevalence of the cholera in that city labored early and late for the patients, purposing thereby to lay up for himself a store of good works which should the more surely secure his salvation. This conduct gave him a good repute as a devotee of the faith, and soon after his re-return to Rome he was, in the year 1839, when only thirty years of age, appointed to the important parish of the Magdalena, located near the Pantheon, and well known to visitors of Rome. He developed superior literary abilitiesso rapidly that he was appointed by Pope Gregory XVI., the predecessor of the present Pope, to a sub-professorship in one of the colleges of Rome, and to the very important and honorary office of one of the committee of three to whom was entrusted the revision of the celebrated "*Index Expurgatorius*," an immense work, the object of which is to save the Papal church from the baneful influence of all books in any way antagonistic to its principles.

But in the early history of his advancement he was disquieted by the influence of his association with the Cardinals, and others high in office, as well as with the Jesuits, to whose meetings he was received, because of his position, though he never became a member of that society. Upright in purpose, himself, and a full believer of the doctrines of the church of his fathers, he was not prepared to find so much of intrigue, and, to say the least, so much of questionable purity and integrity.

When the cholera appeared with great virulence in Rome he remained at his post, while the priests and cardinals, generally, fled. He was left alone in charge of the hospital with 300 to 500 patients, aided simply by the Sisters of Charity, who were faithful. He entered into this work with feelings wholly different from those which moved him in Genoa. A spirit of recklessness seemed to predominate. If he was unharmed, well; if he perished, it was of no consequence.

He survived; but some months after became the subject of a very serious illness. During its continuance *he received a copy of the bible* from a source still unknown to him. The reading of this gift was the means of increasing his uneasiness, and it satisfied him that his fears of fatal error in his religious belief were well grounded. He believes that he was then guided to the Lord Jesus as his Saviour.

The intimation, here given, that a priest of so much intelligence, and mental culture, with so high a position in the church, had no bible in his library, may appear strange to some, yet it surely will not to those who have made themselves familiar with the reading of these nominal ministers of the gospel.

It is not easy for us to comprehend the embarrassing position of a person in the relation to the Roman church held by Dr. Di Sanctis, convinced of its depravity, yet in danger of his life if he confessed it. During the years of his struggle with his fears, and his convictions, prior to his final decision, he performed faithfully his duties, but the time came when he must break away. Some time in the year 1847 he embraced the privilege allowed the Roman priests to be absent for two days without special permission, and left quietly for Ancona, a sea-port on the Adriatic, and made known his position to the British consul, who took him to his own house, removed his priestly garments, and supplied him with those of a layman.

He conscientiously prepared, with much care, letters for his friend, Cardinal Patrizzi, and for his Bishop, with his resignation, and explanation, entrusting them to his new friend, the consul, who kept them in his possession, until he saw the ship in which Dr. Di Sanctis had sailed for Malta actually out of the harbor, fearing the watchfulness of the Pope's officials, who seeing the address of the letters in the post office might open them, and secure the arrest of the escaped priest, and throw him into the inquisition. Ancona is not now a port in the Papal States, and to-day he would be safe there.

Soon after reaching Malta he commenced the publication of a paper exposing the errors of the Papal church. This paper being circulated to some extent in Italy, it became known in Rome, and together with the letters of resignation, produced much excitement at the Vatican, and Cardinal Patrizzi was sent to Malta to induce the return of their former associate by the power of his personal influence, and the offers of higher positions, and increased income. It was in vain. He had counted the cost, and *having become free he would remain so,*

He received the sympathy, and friendship of the English residents at Malta, and from one of their families took a wife. But he deemed it wise for the furtherance of his work to remove to Geneva, which he did in 1849, after remaining in Malta two years.

He was still at Geneva when Dr. and Mrs. Revel returned from the United States in 1853, and they there met him. The result was his removal to La Tour, the chief town in the Waldensian valley, to co-operate with them in their work for the evangelization of Italy. He was regularly ordained for the gospel ministry, and was appointed an associate pastor with the honored Dr. Millo of Turin. But after two years association with the Waldensian church he was induced to join the Free Italian Church, from the conviction that he could do somewhat to induce them to change their views of Christian doctrine, while he could sympathize with what was good. He remained in this connection eleven years, laboring in Turin, Genoa, and Leghorn, but was disappointed in regard to his influence, made a public acknowledgement of his mistake, and give his reasons for his inability to co-operate with that denomination. He removed to Florence, and, through the influence of mutual friends, he was once more reconciled to the Waldensian Synod. About two years since he was appointed to one of the professorships of the Waldensian Theological Seminary, which is well established in a building of superior fitness for the purpose, on the Via Seraglio in Florence. He lectures on Christian doctrine, and specially upon the doctrinal errors of the Church of Rome. Combined with his duties as Professor of Theology is that of preaching every Sabbath evening to the Italian congregation gathered by the Waldenses in the chapel of their seminary. The Italians have a strange prejudice against foreigners, and as the Waldenses speak the French language in their native valleys, they are classed as foreigners, and are not received with the favor they deserve. Dr. Di Sanctis, being a Roman, and speaking the Italian language as his native tongue has this advantage over the Waldenses, and the people cannot be prejudiced against him as a foreigner seeking to control their views of doctrine, and church government.

He preaches upon the fundamental principles of the gospel, with much ability and oratorical power. His appearance, as he enters the pulpit, unrobed, is that of a man of mental vigor, and positive strengh of character. In beginning his discourse his voice is low, with a very quiet and unattractive manner, but he becomes more animated as he proceeds, and pours forth his words with great rapidity, and with much animation of manner. His great forte is controversy, and while he may convince the judgment of his hearers, there is danger of his failing to win them to Christ. His thorough knowledge of the errors and wickedness of the Papal Church, and his acute logic, make him a man of great power in battling against Rome and for the gospel. Unlike Passaglia, who left his high position in the Church of Rome merely as an opponent of the temporal power of the Pope, and was never converted to true faith in the Lord Jesus, Dr. Di Sanctis, has proved in his separation of 21 years from the Papacy that he was regenerated, and seeks purely the honor of his divine Master.

It will not be doubted that his brethren among the Protestants of Italy give him the credit of being the most able minister of the gospel among them, and much of the hope of a great work of reformation seems to rest upon him as a human instrumentality.

He writes much, and has published many works. He is the editor of a religious paper (*Eco d' Italia,*) and of the *Christian Family Almanac* (*Amico di Caza*).

Mrs. Di Sanctis has had charge of several Protestant schools in Leghorn, Turin, and it may be, Pisa, which receive Italian girls to give them a careful, thorough education, and has accomplished great good W. C. C.

Lawrence, Mass.

Miscellany.

—A Boston writer furnishes curious data; "George I. died at 60, George II. at 77, George III. at 82 George IV. at 68, and William IV. at 72. They are a long-lived race, the Guelphs, one of them, George III., dying in the sixtieth year of his reign, the longest reign in English history. He was 81 years, 7 months and 16 days old when he departed this life, and the same number of years, months and days vouchsafed to Queen Victoria would cause her death to fall on the 4th of January, 1901."

—The *New York Observer* of the 19th ult. contains the following items of intelligence:—

"During the last fortnight intelligence has reached us of revivals in more than 120 churches not before heard from. The number of new converts is 3,930, of whom 2,843 have become members of the Church. From many revivals already reported in our columns additional and cheering intelligence has been received; and we can announce that since January 1, accounts have reached us of 700 revivals, 13,500 conversions, and 6,540 additions to the different evangelical Churches, excluding the Methodists, of whom we have kept no accurate record. A good work is also going on among our brethren of this persuasion, and an exchange states that 8,201 cases of hopeful conversion have been lately reported in a single week by Methodist pastors.

"The most remarkable, perhaps, of the revivals reported the past fortnight is taking place at New Albany, Ind. All evangelical Christians share in the blessings. Daily meetings are well attended in the churches. A correspondent of the *Christian Herald* says: 'Religion is the chief theme of conversation in our streets, stores, banks, and everywhere. Business men had rather talk about the conversion of souls than the sale of goods The work exceeds anything that has been witnessed here for many years.'"

Digitized by financial assistance from the Government of Maharashtra on 28 February, 2020

—The *Record*: "The evil results which are sure to follow the introduction of excessive æsthetics into Divine service are of so seductive and dangerous a character, that it becomes those who would guard against spiritual declension in their people to be jealous of innovations which tend in that direction. It is a presage of evil when congregations praise the excellence of the choir, and admirable skill of the organist, or the judicious character of the arrangements, and take no cognizance of the momentous truths proclaimed during the service. All the subordinate accompaniments of the service should be so regulated that they may lead the mind to apprehend its doctrinal lessons with greater vividness. Too much pains cannot be bestowed in excluding all slovenliness, irreverence, or coldness from public worship. Whatever we render unto GOD should be characterized by a fitting sense of what we owe to his majesty. But, on the other hand, vigilant care is required lest, by the adoption of too much ceremony or too florid a style of music, that which should be a spiritual exercise only, is converted into a fashionable delight. If people throng the house of God to hear 'the lovely song of one that hath a pleasant voice and can play well on an instrument,' thair hearts will still 'go after their covetousness.' Emotions that evaporate into thin air, and issue not in self-denial and humiliation before God, promote indifference and obduracy.

"We put it, therefore, to those of the Evangelical clergy who have introduced full choral service into their churches, whether they are not exposing their congregations to a great danger. Is it well in these critical times to imitate the Ritualists, as far as may be done without an apparent sacrifice of principle, for the sake of attracting an increased number of hearers? Can they be sure that, if they familiarise the younger members of their flock with an ornate style of musical service, they will not speedily go where other attractions can be met with? And may they not lose in numbers as many as they gain, besides exposing their flocks to temptations dangerous to the spiritual health of their souls? In numerous instances the ultimate adoption of 'extreme Catholic' sentiments has been traced to the allurements of a musical taste, and the apprehension of such a result should counsel great caution. The changes which we deprecate are alienating many of the most pious and eminent members of the Church. They find that intonation and the recitation of the most earnest supplications in measured cadences are unfavourable to devotion, and that they suffer loss from such practices. In this respect they agree with St. Augustine, who, while admitting the high value of music in Divine worship, grieved that he was often led astray by the luxury of the sensations which it produced, saying, "Whenever the singing of a psalm affects me more than the words which are sung, then I am guilty of sin."

—One of the most remarkable races that ever inhabited the earth is now extinct. They were known as the Gaunches, and were the aborigines of the Canary Islands. In the sixteenth century, pestilence, slavery, and the cruelty of the Spaniards succeeded in totally exterminating them. They are described as having been gigantic in stature but of a singularly mild and gentle nature. Their food consisted of barley, wheat, and goat's milk, and their agriculture was of the rudest kind. The bodies of their dead were carefully embalmed and deposited in catacombs, which still continue to be an object of curiosity to those who visit the island.

—The Ven. Archdeacon Downall at his Annual Visitation at Newton Abbot in the course of his Charge made the following remarks on Ritualism: "In the Church there are not wanting signs which may well awaken our anxiety and alarm. We are in the face of great peril, not simply as regards the Church of the country but the truth which the Church was ordained to teach and defend. It is just in proportion as we have encumbered and overlaid the simple preaching of God's Word, and the not less simple administration of his sacraments with symbols and shadows and emblems, and where all is real and true and subtantial, that we have mystified our people and created doubts and murmurings and disputings, alienated their confidence, and turned them into the darkness of superstition or the cold-hearted recklessness and daring presumption of infidelity. We are losing the confidence of our people because there is a suspicion, and not a groundless one, as to our faithfulness to the English Church, because there are some within our borders who are in avowed hostility to the principles of the Reformation, who are aiming—some openly, some in craft and covertly—to bring back under the name and watch-word of the Catholic Church the teachings and doctrines and practices which are not, and which I fervently hope and believe never will be, accepted by the Anglican Church. Should confidence be reposed in men who, when accused of leading men and women to Popery, answer boastfully that they have by their teaching and care and gentle influence held them back from their Romeward course, though facts point the other way and perversions are recorded every week. The perverts are calling upon their teachers to find their peace and rest in Rome."

—At the Annual Meeting of the Religious Tract Society, April 28th, the Rev. Dr. O. Winslow said: "From whatever standpoint he viewed their national literature, he found it permeated with infidel and profligate sentiments which were circulating moral poison through all the channels of English society. If there was one thing in which God's people were more defective than in any other it was, he thought, in prayer for the sanctification of the intellect of this great nation. He could not but feel strongly when he saw intellects prostituted to the conception and diffusion of literature which tended to emasculate the nation and to lower the tone of public morality. He was awe-struck when he thought of those authors who were now passing onward to eternity to give an account to God of their use of those intellectual endowments, those brilliant mental powers, with which God had endued them. When he remembered how those powers were too often employed in lowering the morals of society, and casting a slur upon God's own word, he was almost horror-stricken at the prospect, and he could not but feel that the Church of God had not risen to a due conception of its duty to pray earnestly to God that he would sanctify the intellect of the literary minds of our country."

PASSENGERS SAILED.

Per *Sumatra*, June 9:

For Suez.—Mr. Marval, Captain Hoskins, Mr. B. E. Bendir, and Mr. Macculloch.

For Southampton.—Mr. John Rothwell, Mr. Thos. Ayre, Mr. R. Cordery, Mrs. MacCombie, Mr. J. Hayley, Captain and Mrs. Macfarlane, Mrs. C. Johnson and Staff Commissioner Arguimban.

For Marseilles.—Mr. Street, and Lord J. Hervey.

PASSENGERS ARRIVED.

Per *Columbian*, 5:

From Southampton.—Mrs. Mosely, Mr. Maynard, Mr. Brown, Mr. James Venters, Mrs. Walker & infant, Lieut. Leman, Mr. & Mrs. Sandiford, Mrs. White & infant, Mr. C. Watson, Capt. Hepburn, Mr. Coyle, Mr. James Arthur.

From Marseilles.—Asst. Surg. Jayaker, Lieut. J. Grierson, Mr. & Mrs. Ormiston & infant, Mr. Taylor.

DOMESTIC OCCURRENCES.

BIRTH.

MORRIS—May 9th, at Camden Road, London, the wife of Mr. James Morris, of a daughter.

DEATHS.

BLOWERS—May 29th, at Sirdarpore, Central India Harriet Mary, the dearly loved wife of Lieut. Geo Frances Blowers, Malwa Bheel Corps, aged 24 years.

VANDERSTRAATEN—May 31st, at Bombay, Mr. V. J. E. Vanderstraaten aged 48 years.

COLES—June 3rd, at Dhoolia, Mary Annie, the wife of C. H. Coles, Esq., H. M.'s 9th Regt., Bombay N. I., aged 22 years 11 months.

SMITH—June 4th, at Surat Station, George Bartholamew, second son of Mr. C. J. Smith, Assistant Station Master, aged 4 months and 4 days, deeply regretted.

ARNELL—May 25th, at Sholapore, Mr. A. Arnell, Carriage Inspector G. I. P. R., aged 45 years.

KEATINGE—June 7th, at the residence of her son-in-law, Mr. Conductor John Bingham, Castle Park, after a lingering illness, Mrs. Francis Keatinge, aged 67 years.

NOWELL—June 9th, the infant son of Thomas Nowell, Esq., aged 10 months.

Advertisements.

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The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 20 lines and under Rs. 4; repetition, Rs. 2; for 50 lines and under Rs. 7; repetition, Rs. 3½.

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